Letters.

New Lebanon, C.C. N.Y. August, 18th 1827.

Conversation between { Andrew C. Houston - May 9th / and Isaac N. Youngs, - August 17 } 1827

Andrew. "Dearly beloved and respected brother" I am heartily glad to see you; are you comfortable?

Isaac. I am truly so, and I am likewise very glad to see you, my beloved friend and brother, often have I thot of you, and how do you do?

Andrew. I am very comfortable, and "I have kept safe my little measure of the gospel, and am laboring for an increase of the same.

Isaac. Well, that is a joy to me. I am striving for the same thing: and I am thankful I can say that I have gained a good degree of that unfading treasure, which I pray I may never forfeit. "It gives me the greatest satisfaction to hear from you", and more especially to feel you, and realize your love. For I prize the love of others very much.

Andrew. You no doubt remember the visit I had with you last season: this has been a great comfort to me, I feel grateful.

Isaac. Indeed I remember your visit well; and you are well remembered here by all, and that with many good feelings and wishes. Your love, and your thanks are not in the least disputed here, by ministry nor elders, brethren nor sisters; but they are very acceptable and pleasing to all. You have many enquiring friends, to whom I have communicated your last expresions of love & remembrance.

Andrew. "Dear brother, how glad we should be to see some of you in Ohio.

Isaac. Undoubtedly, my beloved, and we should also be glad to be there among you, and see you all, face to face, and feel your love,

love, if that were consistant with our duty &c. But, as you say, that will come in its turn; — But that may be a long turn, for it is the great wheels, you know, that make large revolutions, and they also move slow! But notwithstanding this, we will not neglect our love and union, but hold fast what we have, that we may have a "measure" to comfort us thro all trials. And I feel very thankful that we are blest with such a measure as we have already found. And I perceive that you have the same feelings. Your generous mind is not contracted by partiality: that's noble, and the liberal soul you know shall receive liberally. Well then, my good friend, now drink heartily of love, from the fountains of Lebanon; eat your fill from the tables of plenty; Mother's house is full, & there is enough for all: we make you heartily welcome, to share with us in all good: And if we can afford you any thing that you desire, you are welcome: we are willing to go to the length and strength of our cords, to befriend or help any of Mother's little ones. And if we have hitherto done you any good, you are kindly welcome.

Andrew. — I am glad to hear what you say; and now let me be honest, I am not disappointed, for I looked "for a good deal of freedom from you", and I find you are free.

Isaac. — Well, I am thankful if you consider me so, for it is my intention so to be: And I can be so with the more ease where I am in free company, for I am so made that I must be like my company, or feel uncomfortable. And now my gospel companion, while I think of it, there is one thing I want to mention: Viz. If I am not mistaken, we both have a pretty good opinion of each other, and each thinks that the other is a good believer. And now what I earnestly desire and hope is, that we may never

disappoint each other; but continue in well doing, in love and good will, forever striving to be good, & do good, & endeavoring to build up the cause of good in every lawful & agreeable way; that we may in the end come out victorious, & enjoy the glories of a never failing Paradise.

So now what more shall I say? I must not be too religious, nor weary you with dry stuff. I have not much news of a temporal kind, as I know of. You know last year we were building a new shop: that is now chiefly done, or at least so as to be considerably occupied; and the old one, where you and I took our last hug, is torn down. We have had a very rainy season. Our haying is not quite done. Quite a fruitful season. Nothing very extraordinary has happened, excepting that we have been uncommonly engaged in the spirit. Satan works, but the Lord works to the best advantage. The windows of heaven have opened upon us, & poured forth repentance & humiliation, sweetened with songs & rejoicings. Could you have been in some of our meetings, your heart would have been moved with sympathy; & I doubt whether you could well have resisted joining hand in hand with us: but peradventure you also have fulness; you may nevertheless be glad to hear that we also are moving heavenward.

Now I must not be long on this, but before I leave it I will just mention that I send a little Anthem, called a marching Anthem; which was given, I believe, in the spirit of the present times. If you take a mind to it, & learn the tune, you may perhaps learn the motions of sister Prudence or br. Mathew. These motions are difficult to be conveyed by writing; and in order to perform them in the gift & spirit of the anthem, it requires great freedom & devotedness, like as if one was thinking of nothing else.

I also send you a few words which we sing in "Mothers cap", in singing which we have often felt many heavenly sensations. And if I knew of any thing else that would really please you, I would send it to you, if convenient. However, perhaps I have said and done nearly enough for the present. You will see at least that I have not forgotten nor neglected our "correspondance"; something dreadful must take place, before I shall be willing to do that.

So now beloved, I must soon draw to a close, and shall comprise all my good wishes to you in these few words viz. My beloved brother Andrew, May all virtue, and the blessings of heaven be your everlasting portion.

Elder Vcompany can give you farther particulars of our situation here:

they

they have been here a while, & we have gained much affection to them, and wish them much good. Be so kind as to give my love to them, if convenient, especially to Matthew, for I have got well acquainted with him, and shall not soon forget him — nor you.

The songs you sent are disposed of according to your intention. I like them well. As to the songs I send you, we use them considerably, and you may do just as you feel to with them. The one which begins "O brethren" is ~~a stem~~, one that I heard in a dream, just the moment before the bell jingled to get up in the morning. It was represented to me on a curious little machine, in the midst of a large assembly, in time of worship. The words to Mother's cap are Garrett words. I wished how refreshing it would be, if you and I could unite face to face in some of these pretty gifts; But never mind, Heaven is full of days & we may yet see each other in better times than this poor world can afford.

Sister Joanna sends her kind love to you, & thanks for your notice. She makes you welcome to any thing that She has done or said. She is very glad you had such good success "in getting into the gears". And indeed I think you have made out pretty slick. I hope this sheet will hold out!

Now further. The ministry & elders, brethren & sisters send their love to you in return for yours. & they all feel special interest in your welfare, & in the prosperity of all who are willing to take up the cross for the kingdom of heaven's sake.

Daniel Moxley is yet stirring & has much love to all believers. Hiram is a nice young man, and full of zeal & love, tho, he is not so rugged as we wish.

One thing more & I will stop. Be so kind as to greet Mathew H, who came here, in some way for me, so that he can feel it, perhaps with your thumb & finger on his arm, or some way that he may remember me, for I love him & hope he will have as good success in getting home as you did.

So now I have filled my paper, I must close, by assuring you that the foregoing is from my own heart & hand —

Farewell.

Isaac N. Youngs.

Andrew C. Houston.

New Lebanon, July 29th. 1828.

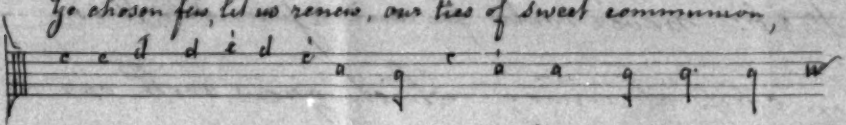
My much beloved Brother Andrew,

Having so good an oportunity of conveyance to you, I could not well bear to delay, or forbear communicating a few words to you, once more. And what shall I say first? what shall I collect out of the abundance of my heart?— For a venture, I beg you to believe me that I have not forgotten you. Your memory still glows with warmth in my breast. Never, I trust, will be untied that knot of love, which we tied together, in the summer of 1826: never will be cut asunder those silken cords of union, which grew with our first acquaintance, & have strengthened with succeeding communications. I understand by brother Solomon (the bearer, and who appears to merit a good share of our love & approbation) that you are still prosperous & comfortable; for which I am glad. I have also, since I wrote you last, been as comfortable &

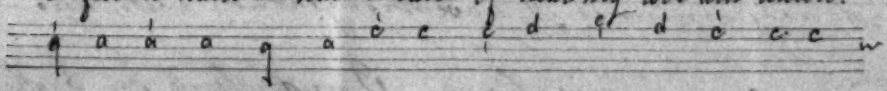
& prosperous as could be expected. It has been a general time of health & prosperity here, the season past: — wonderfull wet weather. Work a plenty; — No getting by the cross and keeping justification. Thus far for the outlines of matters! —

If temporal matters did not crowd, I could talk considerable of spiritual things, & send you a number of songs &c. but as it is, a little must suffice. The following verse may perhaps apply to our present condition.

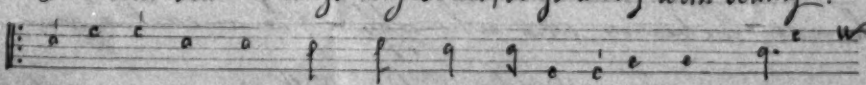
Ye chosen few, let us renew, our ties of sweet communion,



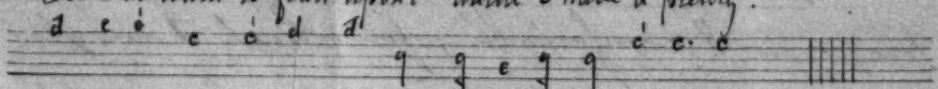
I feel in haste to have a taste of heavinly love and union.



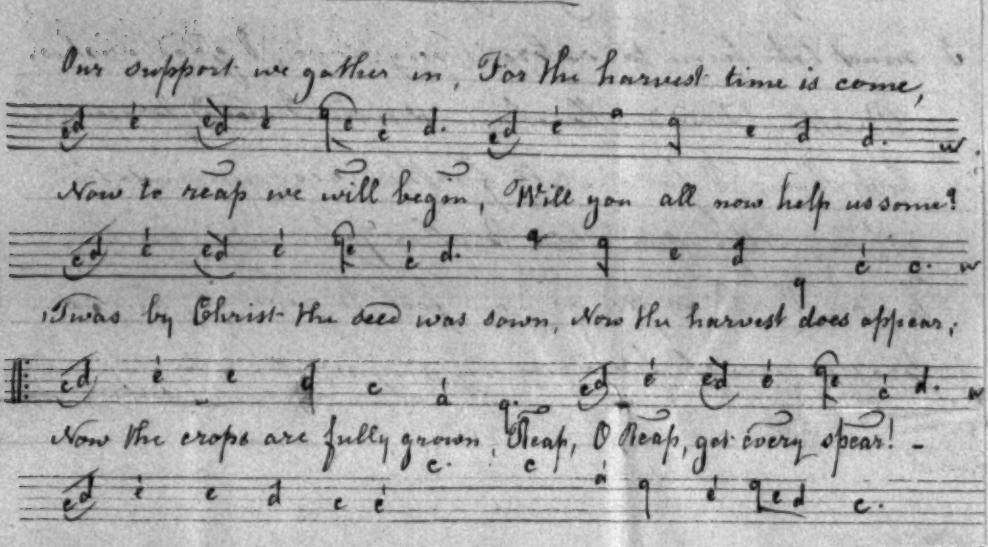
I cannot bear to miss my share, or go away with scanty:



For I do want to feast upon't Untill I have a plenty.



The Harvest.


Our support we gather in, For the harvest time is come,
Now to reap we will begin, Will you all now help us some?
'Twas by Christ the seed was sown, Now the harvest does appear;
Now the crops are fully grown, Reap, O Reap, get every spear!

This song is sung with motions, which I will try to discribe; thus; The general motion is a regular beat, with the back of the hands downwards: but on the 5th syllable go the hands a-cross carried out, as if to take hold under something; then on the syllable ther the hands are brot back, gently turning the ends of the fingers in, touching the back of the fingers together, & touching the ends thereof to the breast, an the word in (ie the 7th syllable). On the words, Now to reap we will begin, we make 3 motions like reaping; bending down, & taking the attacks where this ⌒ mark is made; likewise at the close of the song, minding to begin well to the right, so as to have a fair sweep, for a thro' in going to the left. On the word seed, we motion as if putting our right hand into the pail hung on the left arm, to get the seed, then on the word sown, bring the hand round with a proper motion to throw the seed. — Now if you can understand me, you will do well. —

Over

Now I must soon close, & perhaps the sooner the better, for lengthening may not sweeten. However, I must take time to express my love, & good wishes. Brother David Meacham desired I would present his best love; & for a still further recommendation of this my letter, our Elder Brother John sends his love to you & all as far as you feel to give it, and expresses much freedom in my writing to you —

Andrew C. Moulton
Muirn College
Ohio.

Note when I wrote last year, I forgot to state that I received a nice little letter, written by you to me, while you was at Watervliet. So now, for want of room, (if nothing else) I will close & wish a kind farewell.

From your lover,
Isaac N. Youngs

New Lebanon Nov 18 1829

THE LIBRARY OF CONGRESS

Worthy Editor.

In your last Telescope there is a remark respecting the society of Shakers in this town, which seems calculated to give a wrong impression to the reader. The remark is this. "Suppose a crowd should happen to go to a presbyterian meeting, would they be Sabbath breakers? We suppose not, as they would not be offered a good dinner, & kind entertainment after meeting; this, visitors invariably receive of the Shakers". The connexion in which the remark stands, seems to carry the idea, that it is the Shakers invariable custom to invite visitors to a dinner after attending their meetings. This is very far from being the case. Strangers & sincere inquirers, who tarry awhile with them, are made welcome, but they are far from inviting mere spectators to dine with them, as the above remark seems to indicate.

Respecting the report of the Sabbath Union of our town, although fraught with malignant sarcasms against the Shakers & their mode of worship, it has fell harmless at their feet, and effected them only by causing great multitudes to attend their meetings. It appeared that many of the enlightened part of community were indignant at this sketch of priestly power & conscription. For my own part I think the report calculated to do more good than harm. For the stamp of Priestcraft is so bare faced through the whole of it, that

not

not even a casual observer can help seeing the cloven foot of his Inquisitorial Majesty. When I first saw this report I felt with a modern Poet where he says "When I beheld this hostile thing, A thousand thoughts came rolling in It brought old Antichrist to view, With all the millions that he slew; And show'd me how our wholesome laws, At length had broke his bloody jaws. For now that beast that hates the light, May show his teeth but cannot bite".

On seeing the effect that the aforesaid bantling of priestcraft had upon an enlightened community I felt, on my part, a grateful sensation of thankfulness to the Giver of all good, for the many blessings both civil and sacred that we enjoy; and a sure confirmation that the favoured inhabitants of this fair land of liberty, never would be brought in bondage to the cruel & despotic tyranny of Inquisitorial dignitaries & hireling Priests. 'Tis true, under false cloaks, & by great professions of sanctity, they may steal along, while the good sense of the people seems to slumber; but a few scratches of this paw of the beast, especially in the face & eyes of American liberty, soon rouses the people from their slumbers, and causes the "Monstrous beast and bloody Whore" to retreat to their dens; where with a good Telescope & by the help of plain truth their ploddings are still seen.

I remain as ever the sincere friend of

Civil & Religious Liberty.

Brother Eleazer, I have been unable to obtain a printed copy of the above, therefore I send you a transcript from the original.

Yours in the bet of bonds,

Garret.

New Lebanon August 6th 1831

Apology

~~Upon [illegible]~~

With patience I have waited long
For some good matter for a song,
But nothing yet had come to view
Unless the little Pin will do.
If Elder David says the word,
I'll face them with this little sword
With their own weapon I will fight
As David did Goliah smite. *

* These lines are written from memory. They may be some months old.

The Little Pin

Upon our public meeting ground,
A curious thing was lately found;
A little pin fixed in a stick,
Design'd for some mischievous trick:
No doubt to shed believers blood
While laboring in the work of God.

2 When I beheld this hateful Pin
A thousand thoughts came rolling in,
It brought old antichrist to view
And all the millions that he slew.
And shew'd me how our wholesome laws,
At length had broke his blood jaws.

3 The flesh we now may crucify
Nor need we to the desert fly;
In open light the truth can reign
And righteous souls their faith maintain.
Since the malicious man of sin
Can only jag us with a pin.

4 Could he regain his former power
The righteous he would yet devour,
For he that made this little spear
Would draw the sword if he but dare.

This language is what shall we do
With such a sin despising crew.

5 Would to my God there was no law
Their naked backs should soon be saw
O, that I might but see a year
These heretics should quickly rear.
Purchase them in my sickle sore
While one remained upon the globe.

6 But thanks to God we can rejoice
These dismal clouds have passed by,
And now that beast that hates the light
May show his teeth but cannot bite.
And with a pin stuck in a twig
He has to end his bloody jig.

7 If words and spears must be destroyed
Or in some useful work employed
That sinner sure must be a fool
Who would fix up to mean a tool.
Come sinners then confess your sins
And work no more with foolish pins.

My Kind & never failing love covers all the blank places in this paper: behind it, it is for the Divine Eye. from G. W. L.

Eleazer Wright
Union Village

Union Village March 14. 1830

Beloved Br. Richard. You probably have seen a long letter addressed to me by Elder David Harpending to be an answer to a letter that I had written to him; relative to the times seasons &c. You also know that Elder Davids letter was obtained by Elder T. G. & containing Elder Davids mature and most deliberate views of the radical causes of adversity & calamity to the church in the west.

Now you will understand that our Domine as a faithful minister is commanded to examine into and gain all the information possible on those delicate subjects secured to himself this copious testimony of Elder David for the purpose of presenting it with other documents to the mother church on his return. But not entirely satisfied with E. D's views he wished also to know how far those views were in accordance with the views of the old watchman Eleazar & for this purpose the letter was loaned to me & throughout my remarks were elicited on its very important contents. According without considering results I very freely scribble off my views upon a small scale, differing in some things very widely from the track pursued by my predecessor. My remarks as they were, went into the hands of the domine and are destined to the same use and purpose

Now I much regret that this matter was passed over in perfect silence when you were here, Not that I have the least disposition to suppress the inquiry or to recall any thing that has been stated, but to afford ground for any amendments on either side that a free discussion of the subject might suggest. I am well satisfied that on some things Elder D. hit the nail on the head, but several of his heaviest strokes were side ways and fore ways and every way but the right ways. But before we quit this thing I wish the nail to be fastened in a sure place and the final result as the prophet predicted.

In Elder Davids address appeal is made & much deference paid to my experience and observations, I grant that I have been a watchful observer of all that has passed in review in all the places mentioned. The W. U. and P. M. disasters are perhaps sufficiently exposed, but tho we have yet to shoot the gulf into which these various streams have been discharged, matters of the deepest importance at the centre yet remain to be disclosed. The claims and shakagems of Abijahism yet lie untouched, and perhaps no one on earth has half the knowledge of what is contained in those papers documents and devices which I have hitherto retained in my possession.

Besides some later occurrences under the influence of more important cha
have entirely eluded the notice or knowledge of Elder David, things which
simply and directly I dare not approach even by way of suspicion but must
faintly take a circuit round about, through the mystical Hebrew, and
by getting a candid definition of some names and mistranslated words we
may be able to come at the point so gradually and imperceptibly as to cre
ate no sudden alarm. Let this suffice to explain my object and design
in writing to you at this time. Now for an appeal to the original Hebrew on
some important points. ——— In the month of March 1829
Elijah adopted a course of reading and commenting on the scriptures in order
to support his sectarian doctrines in opposition to the government of the church
among other appropriate texts which he understood to expound as suitable to his
purpose was Gen. 27. 40. "When thou shalt have the dominion thou shalt break
his yoke from off thy neck." I need not inform you, how he construed it, but pre
sent you my comment at the time which served to invalidate his exposition. &
my remarks being considered of importance are submitted to your consideration
"The same meaning of Gen 27. 40 can never be ascertained from our common
translation as there is an entire mistake in the word dominion רִידָה, which
is translated "to have the dominion" radically signifies the reverse, according to
the best writers. The following is from Parkhurst. Jared – to descend or come down to make
or cause to descend, to be brought down, as a participle or noun a going down a descent. In
Niphal to be brought down or dejected in mind, Ps. 55.3. I am dejected in my meditation.
LXX. ἐλυπήθην I was grieved. Symmachus κατεβιβάσθην I was brought down. Jeremiah
brought low see lament. 1, 7 & iii. 19. Brought down afflicted, Isa 58.7.

This sense of the word will well apply to the lot and destiny of Esau who is called Edom and
the sequel. It never was intended that he should have the dominion. His lot is to be subject
which to him is a galling yoke of bondage and glad he would be to spend any pound of flesh
that he ever should get it off his neck. The above text perhaps has afforded the only gleam of
hope and that only upon the ground of a mistranslation, there was however a possibility of his
breaking the yoke or getting the burden off his shoulders but not by striving for the dominion
yet his blessing does not connect so immediately in his entire freedom as in being reconciled to
wear the yoke not as a galling affliction but a badge of honor to his character, state & station
Hence said the inspired patriarch "Thou shalt serve thy brother and in coming down, or
descending or being brought low or humbling thyself, thou shalt break his yoke from off thy
neck. This will hold good in all cases In his humiliation his judgment is taken away
Humble thyself under the mighty hand of God & he will exalt thee. He that humbleth
himself shall be exalted – The cross becomes a crown of joy when we come to glory in it.
So Esau may as well give up the birth, for the dominion is given to Jacob, and cannot be taken
from him. Expositors generally refer to 2 Kings viii, 20, for the fulfilment of this expected promise
to Esau, when the Edomites revolted from under the hand of Judah, and appointed a king of their own.
This circumstance might serve to illustrate the prediction of Isaac: inasmuch as by their
subjection & obedience to Judah they gained their liberty & a degree of independence, but they
got no dominion over Judah, but an internal government of their own in consequence of
the wickedness of their superiors. This therefore in reality no accomplishment at all of the
prediction and permanent order of things.

The Eldership or Spiritual Gift, it seems has ever been the bone of contention since the subject of preeminence and power was agitated between Cain & Abel. In the civil department the inheritance has usually been decreed to the heirs nature or first born in nature but in the spiritual economy the government descends to the heirs of ties without respect to his natural birth. The qualifications of the Elder are given of God & it is not the person but the qualifications that are to be respected. In this unchangable order of things there is no bondage, tyranny or oppression. Where the gift & spirit of God rules thro an agent of Gods own appointment there is no ground to contend for dominion Every thing pertaining to the gift has to subject and all disobedience or rebellion meets a just recompense of reward. and the yoke becomes the penalty of transgression When the subordinate creature, has violated the proper restrictions imposed by a just law has broken over the barriers into the fields of forbidden pleasure he must be yoked & if that will not do hobble him or bind him and punish him until the yoke become so much the least of two evils that he is thankful for it. Thus learning obedience by the things that he suffers the yoke becomes easy and the burden light & by humiliation & self denial that nature becomes so effectually subdued and a principle of right gains so great an ascendency that the yoke becomes useless & may be taken off or more according to the original We (Jacob) is broken off. that is all idea of human authority is set aside and an inward principle of right becomes the ruling power.

Now any remarks you may feel to make on the foregoing exposition either by correction or confirmation will be very acceptable or any other illustration of the main subject alluded to

With regard to the last struggles to gain the dominion & break the yoke of spiritual authority I would be glad that you Dominey yourself felt the vital importance of a free exposure of facts & principles at this deeply embarrassing crisis & would labour more independent freedom to exhibit things in a true & proper light for Rapo neither if you could inform me of any very important matter of which I am ignorant, yet what we mutually know or believe might more properly come into consideration upon your statements than mine for reasons not now proper to mention. but my object to manoeuvre round about at present thro the mystical terms of the Hebrew Bible

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Christians have generally rolled the blame on Judas of all the disasters that befel our Lord at the close of his ministry. Now I confess there is something very mysterious in those events and I dare not say that Judas was as much to blame as has generally been supposed all things considered. However his being called Judas is no reason why that name should be made to signify a traitor a murderer, a man of blood & every thing wicked and hateful there was another Judas surnamed Barsabas a good Believer that I see it would seem that the guilt or scandal of that awful transaction could not so properly attach to the name Judas as to his surname איש קרית or Ishkeriote or Ish carriot. The learned are somewhat divided in the exposition of that name, some holding that it signified that he was originally of a town in Judea of that name, Others with more solid reason, supposing that he was so called from his being of the tribe of Issachar. & that allusion is to be had to the radix of that name & the prediction of the patriarch upon it, to wit that Issachar was a strong ass couching between two burdens. that is between the old and new creation or between the temporal & spiritual orders. or between the law & the gospel having a conscience void of

It has been supposed and doubtless with some propriety that this disciple aimed at the leadship or first gift in the society & that Cain like he was wroth because Jesus had a power above him & he had to be subject to his gift and counsels and that his intention was to take the lead & government of the society if Jesus was out of the way at any rate it is pretty evident that his views extended no further than temporal matters that it was a temporal dominion at which he aimed, and of course that he considered himself best qualified to manage the affairs of it. and meant to bring scenes to a decision — It is further to be observed that nothing special is said of his character as a thief or a traitor or any thing wicked till after Jesus had given him the sop & thereby expressly declared that he should betray him. Besides that in his previous behaviour & subsequent prayers he declared that his work was done, and prognosticated the manner of his death. Now from all these circumstances it might seem quite reasonable to infer that all those circumstances events were somehow preconcerted and came to pass according to the true order & relation of events as much as a grain of wheat must needs fall to the earth before it can produce any increase & in like manner there had to be a falling away of all the prospects of temporal glory with which the disciples were elevated before the spirit & power of God could operate in the real work of salvation. It does not really appear that Iscariot was more dark or devilish than the rest. they were all fools & blind & what worse could be said of them, they seemed to be equally intent on a temporal kingdom and Peter was evidently more intent on shedding blood than the unhappy dabcond. for he actually drew the sword & went to smiting. It cannot therefore be the persons but the principles & offices in which the distinction lay between Iscariot and the others. and at present I can see no reason why the poor fellow should not be admitted to a further privilege in this day if he has never claimed it before. The old great grand father Issaker was not an ass but compared to an ass crushed down between two burdens no more was this Issacarib a real devil, but he had certainly two spirits the one contrary to the other & the master said that one of them was a devil, and if he had cast that devil in by his mysterious manifestation had he not power to cast him out. and when cast out what was to hinder the poor soul from finding his relation to the company. —

Now Br. Richard from these few simple remarks relative to the grand subject introduced by Elder David's letter. what I want of you is to labor out as far as you are capable the true & radical import of those several names, their typical use & intention & wherein they serve to illustrate causes & effects without respect to persons — Perhaps you may be somewhat apprised of the effects of the resolution passed in a council of which Elder David was a member relative to receiving pensions for military services — Did you know that by our forefathers in the gospel those pensions were considered the price of blood & not lawful to come into the church I merely suggest this hint to apart you in making proper comparisons between things ancient & modern but if nothing more I would take it kind & respectful if you have the proper means that you would dig up those several roots give their derivations references & applications in such a manner as to shed light on those mysterious events that within the three last years have taken place at Union Village the grand focus where all these ages of ancient figures concentrate in such a manner as to be consolidated into form

Now to bring the matter to a point I present you the following queries 1. What is the radical & primary meaning of the word שֵׁם and how would you write or pronounce it in English. 2 Wherein lies the difference between that word and שְׁמוֹת Or is there any material difference in the

the radical use of the cohen & the ling W or between the ɔ cafh and P kosh words not generally pertain to different dialects as shibboleth & sibboleth Shemaah Sam Sheth and Seth Shemuel & Samuel. and again whether Shaker & Sacher imply any greater difference in meaning than those words in the english in which Ch sounds like K in Rk in Church. Kirk, christ krist? In solving the last query please to examine Gen 9. 21. Exod 12. 16. My reason for wishing you to 3. examine that word very particular is to enable me to discharge a very important duty enjoined on me by the primary authorities east and west that is to examine carefully our standard writings. correct errors & offer amendments. in this light under the weak obligations to Elder Benj.n & Br Seth in relation to the Testimony & Millennial

In examining the last Pamphlet p. 6. I found the word Shaker in the very first sentence as a name of division. and in p. 22, 23 we find a long argument to convert this contemptible name into a name divinely inspired. and as a name that would fitly apply to God himself in an active but not in a passive or neuter sense. The actively shaking the heavens and the earth is ascribed to God & his agency but in this sense the Shakers cannot be shaken for what ever can be shaken may be removed and nothing can remain but those things which cannot be shaken. Now for Shakers, to shake or tremble under the operation of a power sufficient to shake them would be changing the name to a meaning just the reverse of what was intended. Therefore as we are about to examine the original for the true meaning of all misused names I think it proper to enquire mutually into the true meaning & application of this name which it is was originally given to the society of James & Jane Wardley in derision.

Perhaps you will discover that the word as used in the case of Noahs visionary experiences in intoxication as drunkenness. which seems to have been the appearance produced in Wardleys society under the diverse operations compare

It is certain that wine was used for sacred purposes by the people of God and is approved by the Lord but to assemble there supernatural exercise common to revivals of religion to the use of wine or ardent spirits is derision indeed but it is still more laughable to the enemies of the work to have the people actually resort to strong drink to produce those feelings & exercises & thus to glory in the name drunkard. It is not found in any of our writings that the name Shaker (a drunkard) was ever adopted or accepted as the proper name of the society, but that the people are scoffingly so by their name given in derision.

Again in the other form used in Gen 20. 16. and in numerous other instances, falsehood is the literal definition of Shakerism Thou shalt not ע ש ק be a false witness. By these spells the word ע ש ק in psalm 7. 14, Shaker & renders it mendacium. Lie. Now that this name has all along been given to the people of God in derision is a fact see psalm 35. 19 — 119. 78. — 101. 7. and pro.

Considering the duplicity that exists in a young Believer it need not be wondered at that he should be called a liar, for if he speaketh of himself he is as apt to speak a lie as the truth. at any rate to the unbeliever it appears like entire falsehood. indeed to speak of things that are not as tho they were would seem to come very near the idea of lying. which is the fact in almost all that belongs to the profession & testimony of a disciple unless it be in the single article of confessing his sins even in that, according to saint Paul, his confession is all a lie for with the next breath he may deny it all and say it was not he that did it.

Again that same word appears in another form psalm 127. 3. & by using the ש sin instead of ס it is spelled Sachar. as in the word Isachar and by By thun is rendered menses. premium. once more I refer you to Ps. 65. 12. where the Cafh is used and the form is ז ש ר spelled by By thun

She-char Yisroel Sicevam — Selim explicit inebriates etc — Sicera — omnipotus
in ebreaus vel. idem explim. — Now taking the word in either of all these senses &
contrary forms what are we to do with it? If it was given in contempt and derision can
it possibly be made a matter of glory honor & joy? Can I say in sincerity that I am thankful &
glad that I am drunkard, when I know I am not or if I was that I ought to be ashamed of it
or dare I devoutly acknowledge the deity & thank him that I am a liar; A Jew would construe it
in this sense if he supposed that it was speaking in the Hebrew tongue — or lastly that I
rejoice & give thanks that I belong to the tribe of Issachar knowing that I am a bona fide
slave I would suffer martyrdom before I would be voluntarily enrolled on the list of Issachar
ites or Sacharites or have any thing to do with the price of blood, the wages or rewards of
unrighteousness or have any hand in betraying the innocent — smiting the shepherd
or scattering the flock as was originally done in the person of the innocent Jesus & lastly
in objects and personalities no life so innocent and worthy of protection in this day.

To bring the whole matter to a focus. I would say with one of old that I have been set for
the defense of the gospel & especial in supporting the character of its adamantine haters.
The attack made on the government by Ally Bolton & their associates I consider as parallelled in the annals of history — firstly the plans laid & a great measure effected
to invalidate the administration of Father David & next of Elder Solomon, and what
may be the next who is able to conjecture from a comparison with the past. But before
matters come to a final trial it would be our wish & in conformity to many solicitations to have all matters brought as fairly as possible to the light and therefore
as your gift extends into those mystical matters so influential on certain occasions as in the case of Ally, Swedenborg & others. I submit this scroll to your
serious consideration and use and as far as your views may coincide with mine I
would be exceeding glad to have at least a brief notice on some parts of it from your
pen at some convenient period previous to the visit of our number to the east
that I may with the more confidence submit my reply to Elder Davids letter to
the inspection of the judges that are in these days

P.S. What has become of the Mormon school for the study of the Hebrew language?
On the visit of Elder David Markham, full & entire liberty was given for all to
open their minds to the bottom on every matter of trial — and was strongly urged that no
soul should be bound or embarrassed to lie under the influence of any evil which they
might to have liberty to expose. I was exceedingly well pleased with the gift, but I find
there is need of Wisdom and caution to call up matters no sooner than we are able to manage
& dispose of them: to stir up no strife that we have not power to bind, In observing this
rule I do not see but we may investigate those delicate subjects with a considerable
degree of freedom without injury, umbrage or offence to any one

I remain with love & respect to your inquiries
Eliza

Pittsfield Mass. Jan. 1834–

Beloved Elders

In union with the Ministry I send you a beautiful Anthem, one that was sung at Elder John Farrington's funeral. I wish the Elders in each family may have a copy, with my best and everlasting love & well wishes for your health peace and comfort– but above all for your increase in the way of God. As I consider this the all important matter with us all. So kind friends by this you may know my labor is daily to increase– & add a little to my Gospel treasure every day I live––. The good visit we had with you last fall, remains fresh in our minds– The love and union we felt with our good Brethren and sisters has been a source of great pleasure to us, and the kindness so universally extended, awakens our feelings of love and gratitude.–– And with this Brethren and sisters one and all– be so kind as to accept of our sincere and hearty thanks– for all your many kindnesses to us.– And may Heaven bless and protect you is the prayer of your Brethren

William Deming

N. B. I should be glad to have a copy of this circulate with the anthem.–– Show in the lot with me send their love and thanks. In like manner as I have done

Farewell in love.

W. D.––

Aug 24. 1834.

In the late discussion of matters with E. J. relative to his rights & privileges as Elder to ordain every Believer in the west. I explained the letter as merely relating to his seniority in the gospel that his lot & labor was not in the Eldership at all. that he was called & sent forth as a minister, & had stood as a help to the ministry in gathering & establishing the chh. he said I did not understand him that he did not mean that he was a regular ordained Elder, but that all would have to acknowledge him in that relation. I very cordially admitted that he was & would forever be acknowledged & respected in his proper order & relation to us all & doubtless rewarded for all the good he had done. As to his special relation to this society he was esteemed as a father first and last our mutual gift & calling had been as helps to the ministry. [This he had repeatedly stated as a special communication from F.D. in these words; that he F.D. had often said, you & Elias are my ministers.] Accordingly I proposed to state the real state of the case to be as follows & to which he cordially agreed. That after his long labor at W.R. & return to U.P. Father sent him to Wales west to take the ministerial charge of the society & ease the burden off him as he was becoming burdened beyond his strength. That he had filled that lot with the gift came for introducing the new covenant. That at that time I was sent as a help to the present ministry to ease the burden off them and regulate the society according to the increase but had not succeeded in accomplishing that work & therefore we stood in a double capacity he as a help to Father David or the former ministry & I as a help to Elder Solomon or the Min. then present order.

In this statement we mutually agreed as the matter
fact. and what more need be said. — and what a pict
es it of a branch of the church in this latter day. and w
is to be done to preserve the unity of the spirit in the
of peace? Sep. 13th 1834 — Today Elder Rs. came to the shop
& stated his feelings in relation to his going to the village
to meet the Eastern visitants. That he had no feelings
to go. — That the revelation which he had rec'd by letter
from E. S. was not, in his opinion, an expression of E.S.
real feeling — but he had been exercised to it by E. Rd &
S. N. That he expected E. S. had given his character
to the visitants in the darkest colors. & it would go
to the east that he was a poor old creature that never
had any spiritual gift, — and never was qualified to
lead a society &c. &c. That should he go down he had
no feeling to cancel those matters, & should feel much
the under those impeachments, that after all his
labors & sufferings (which E. S. himself had acknow-
ledged were more than any one from the east had gone
thro. he must at last come out a mere cypher.
Under these impressions he wished me to go down
in his place & communicate to Elder Rufus what
I thought concerning him. at least if he must need
go he wished me to accompany him, & that he would
stay with me at the office & make as little trouble as
possible & — and pay for his boarding.
Sep. 16th finished in a superior manner 12 books
Yesterday I finished sketching the opinions. & sent 6 to
N. L. 6 to Sla & 6 to pleasant Hill.

Writing Room South Union. Sept. 10. 1834.

Much beloved Bro. James.

I ought to apologize for not writing to Brother Joshua, to you & others long prior to this date. but even now I have no time to be writing apologies — But I will say for myself I have transcribe (almost verbatim) Bro. Isaacs treatise on music besides considerable other writing since their arrival here which was about the 30th Ult. Among hands we have Copied from Bro. Isaacs Books between three & 400 songs part with words & part without.

My intention is at present to say something about Music & then to slide off to something better, if possible — As to. Isaac's arrangements of the different parts of music. I cannot say much at present until I can read them more leisurely, but as far as I am able now to judge, take them all to gether I consider the work, the best of any thing of the kind I have yet seen especially. as it respects its perspicuity & plainness of style &c — But one part I will notice at this time. that is respecting Compound time — I am still of opinion as I have hitherto been, that 6 crotchets or quavers are more correct than 7. notwithstanding there may be a slight variation in the length of the first & two succeeding notes of a triplet but even in this Conclusion we are liable to err; for when we set the Tonometer with the notes precisely of a length, and place a heavy accent on the first note it will appear to be the longest when we know by actual measurement it is not —

So Also in singing a tune in Compound time, when we contract all the accent of a triplet to the first note it may make it appear longer when it is not ——

But as there are some tunes whose first note is evidently longer than the two that succeeds it, & those which are not, appear to be so on account of the power of Accent — and Also that experienced musicians think it to be the true nature of Compound time, these with other reasons might induce

induce us to be reconciled to 7 quavers instead of 6 to the bar, as we may avoid the little labor that is attached to it by noting in 6 quavers & consider the writing abbreviated thus 𝄞 | ♩ ♪ ♪ ♩ ♪ ♪ ♪ | abbrev. | ♩ ♪ ♪ ♪ ♪ ♪ ♪ |

I have perhaps said enough if not too much at present on this subject all things Considered — The present Visit — The obligation I feel under to all My Good Friends at Union Village — to the good Ministry Elders brethren & sisters one & all. For the town-top story of love, kindness & blessing showered upon me while I was with you, your particular notice Brother, — That of C.C. — C.P. — & M. I must go no further or I might fill this sheet with the Initials of Friends who feel as dear to me as the apple of my eye — I will not think of trying to recompense you for what I received at your hands & more especially from your hearts — but this much I will say I thank God that I have such Friends, & am more than thankful that I have had the privilege of seeing & feeling this love, & I am thankful for the Gospel, the cause of all this sweet Union Celestial love & friendship, what more can I say? —

And then oh the top of all this, the visit of our good Elders from the East, — It appears that we are rewarded more than we merit, that we are blessed beyond measure, but what can we do? how can we make recompence? — No answer — If we cannot by being thankful, dutiful & obedient to what we are taught do — we will certainly have to die in debt — I cannot say more, please excuse me it is now near Midnight & I scarcely know what I have written you will therefore excuse all blunders — you may say to Bro. Joshua he may look for a letter as soon as I can get my brains fairly into my head — Health of Society is good as to further particulars inquire of the bearer, — say to Bro Daniel Williams the anthems he gave me is a good one and I send him the Copy in the letter, notes with my love — Also say to Bro A C. Houston that all the seeds he has sent here have done well, we return him our thanks for same —

A little more say to Elders Solomon Eldress Rachel & Sister Nancy love, love, love, & get Bro Joshua to deliver it just like he did in meeting before we left there Love! Love! Love! — My love & blessing to you all —

H L, Eads

N. B I promised to send you a copy of our Welcome hymn as I had the privilege of seeing yours, so I conclude you would as soon have a copy of our farewell hymn so I here inclose same — —

I will send a hymn to C. Cannel in my next if possible.

H. L. E.

James McAtamar

Union Village

Ohio

New Lebanon, Sept. 11th '36

Beloved, ah, much beloved,

I never want to begin two letters alike, nor need I at this time, for I have a bran new article to begin with. In perusing a letter you lately sent to Garret, I perceived a hint that somebody had lost his pen; & I felt some hit, for I had written a little with a pencil, & therefore supposed you meant me.

Lost my pen! awful that; Not I. I have pens & ink enough to employ ten men, certainly if they were as much pushed for time as you & I are. Lost my pen? nay, I would not loose that for a great deal. But as much as I set by my pen, I would load a corn basket full of them, rather than my love, my love to the gospel, to my elders, my brethren & sisters. I trust I shall keep my love till long after goose quills & silver pens are out of date. But enough of this, I suppose you believe me.

Now to begin at the corner where you last left me, in a direct way, I will say that I received by Joanna, the letter you wrote to me, sabbath evening. May something

10 oct. at night! pitched almost out of time. Dear friend I sincerely sympathize with you. Poor Andrew, must it always be your fate to be thus oppressed? Nay, nay, I trust not; - "hold on, my friend be of good cheer. As I said once before "Bear up my friend, serenely, & break thro the stormy brine with steady prow &c.

But surely it were vain for me to exhort you, a veteran, to perseverence, for in spite of "all the past storms" &c I hear you triumphantly exclaim, I am not discouraged. - bless your good heart! - I love you for it. Hark, hear the joyful accents echoing on the hills of Zion, 'It shall be well with the righteous"

By your communication of Augt 24th it seems you are "making good headway". and Union Village seems to be rising in the enjoyment of the peaceful fruits of quiet & good order. May heaven bless you all. -

As to us we are progressing about as prosperously as usual - we have a plenty to do. Our business in a temporal sense is to get our living by honest industry, and in the spiritual line it is to make crosses into

crowns. this kind of business is not so well understood by many; but all it wants to ensure success is an honest & devoted mind.

We have our good brother Solomon with us, Sister Rachel too, good soul: brother Samuel Turner also; and matters seem ~~——~~ to go very smoothly with them.

Our friend Eliza likewise appears cheerful & wide awake. — Who would have that, Andrew, when I used to set there with you in the garret, at the old centre house, that Eliza was so soon going to be ~~to~~ broil over to be a happy resident of New Lebanon? —

Now I have stinted myself with but little room & I cannot say much to please you & I hope nothing to displease.

As to the state of things here perhaps Br. Abner can tell you all you will wish to hear. He is entrusted with the love & blessing of us all — this day given to him see that he gives it freely —

Dont fail to give my love to E. Freegift Br. Joshua, E. Betsey & sr. Sally. yea & to all who would wish to have it so far as you feel.

Perhaps if I should write all night I might weary, rather than entertain you, I will therefore stop right here — farewell — Isaac N. Youngs

9 oct. Sab eve. —

As to matters between Garret and you, your sickening drugs, & meaner things, your plants, Hepaticas, Trilobas &c, "Benedictions", "cheek by jole", & all your flowery tit for tats, I shall not interfere much. And as to your visionary views of the two lean men on the railroad, coming towards you & all that & all that, I dont know much about it. If Garret is like to be worth much we shall have a notion to keep him at home as much as we cleverly can, and if not, he may as

Dr. Garret wishes me to give you his best Love, & thanks for your last very interesting notice & to tell you that he thinks likely your visionary views may yet be realized

Mathew C. Thurston
Union Village
Ohio

well lay his bones here as in Ohio. However I would not for the world, say a word against any enjoyment that you or he ought to have, but as I have no hand in state affairs I will drop the subject, & shall as little as I can.

7

Tuesday Decr 6. 1830.

To Eldress Betsy Confidential

In conformity to a discourse delivered on last saturday evening, I make the following communication to thee as the successor of Eldress Rachel with whom I would be glad to have an interview at this time. Some time in the month of May, while Father David was on his death bed and while many high feelings were afloat relative to the state of matters after his departure, I being at the time connected with the Ministry had certain knowledge of many things which I have never divulged. Among other things various papers fell into my hands one of which I now inclose to thee as a clear specimen of the spirit of those times. The original from which I hastily scribbled this copy was handed me by Eldress Rachel, & how & from whom she rec'd it I dare not say. Various papers on that occasion were dropped about similar to those of recent date. But as this paper carries rather marks of intended authenticity and publicity, it might seem to be an object of some interest in settling accounts

fairly, to ascertain the author & Elicit some explanation — As well as I recollect I was the only conspicuous character that stood in a situation to be shot at as an assistant being then in co with Elder Solomon in the general care of matters & things & also having Father's pamphlet papers & things committed to me & also keeping the records and all this, it would seem as if I might have been tempted to think that I should stand at the helm somehow at least as a help in steering the boat. But let the object of the poem be what it may; if the author remains in the church or is known among the members as a party in these contests. I will simply submit it to your wise consideration, whether it ought to be further prosecuted or remain among the amusements of the wilderness journey covered with the pastoral of mutual forbearance — Yours respectfully E. W.

N.B. If it be deemed Superstition to measure up & tenaciously keep the teachings of our gospel patriots, I shall not hesitate to confess guilty. I did carefully note many of Fathers sayings & the sayings of our Elders and was so vain in my imagination as to think that I was as well furnished as any on the ground with a knowledge & understanding of the faith & order of the church, but from first to last (as St Paul expresses it) "my conscience bears me witness in the Holy Ghost" I never aimed at being a dignitary in the church nor of men sought honor, but as far as I or any other brother have honestly labored & cried to God for strength to maintain the pure way of God shewed to us by the long & faithful labors of Father David & Mother Ruth. Call it Superstition or whatever I shall hold on that part, and wherein I have failed in any matter I can freely humble myself confess, repent, & reform — & further, any increase of the same that comes within the sphere of my comprehension I shall hold myself bound to support without respect to persons, as far as my little remains of talent & influence may be called into exercise

Elderess Betsey

Union Village, June 13, 1837.

Beloved Br. Joshua}

It is not my intention to set up my own will or my own way in opposition to any gift that comes to me in the line of order, "But acts of the highest authority that are impossible to be performed are of no validity." So saith the law, see Investigator p. 10.

Now for the order given relative to collecting all the books, and surrendering them to Andrew Houston as recorder & historian of the church in the west, this I have it not in my power to do. The materials of our history are too far scattered to be at once collected: Besides many of the most important particulars pertaining to the first chapter of our history, are yet to be put on paper, and when formed into language, will perhaps have to be long preserved in confidential hands before they receive their final sanction.

This was the case in Christ's first appearing, that any person was at liberty to note down any fact, matter or thing that he chose: but it was in a succeeding century that those various writings were collected, and a selection made of what was deemed authentic and worthy to be preserved.

I have heard of some one or more keeping journal thro' the dispensation of Mother Ann, and of a book being printed out of those materials, which book I have never been permitted to see: parts of it I suppose are to be found in the testimony and the Millennium: and even part of what got into the first edition of the Testimony has since been cancelled and rejected. And further I have been credibly informed that most of the writings of Father Joseph (which were pretty extensive) have been entirely suppressed and probably, by falling into imprudent hands, have been destroyed.

Now Br. This communication is simply to solicit your patience, and to suggest in few words what I think is the extent of the duty assigned to Brother Andrew. That it is tantamount to the same gift committed to Br. Rufus: when 2d Elder at Lebanon — Brother Irregit at Watervliet and Br. Ashbel at Union Village — and if our young Br. can get help from what has gone before him, to make a fair start and begin a permanent book in conformity to the records of the societies in the East, it

will be more than any of his predecessors, as yet has been able to do. In my correspondence with Br. Seth on these subjects in the year 1833. among other useful hints he gave me to know that in each of the eastern societies the names of their founders & primary officers were permanently recorded in the preliminary of their respective covenants, particularly their first ministers & Trustees. This necessary and important point I still hope will be gained in the west, and if ever, I think the present ought to be the time. Hitherto any attempt that has been made to simplify those plain facts, has been worse than fruitless, and instead of laying a foundation of confidence and credit, as to any regularity in the business, it has only served to awaken a spirit of jealousy and envy that would rather the whole was sunk in oblivion, than that certain individuals should be acknowledged as occupying any ground of pre-eminence in the work.

Scarce a thing has been suggested as relates to primary agency or the visible first pillars, but has been disputed and cast into the shades of uncertainty. Even the first individual who rec. the Testimony in the west remains to this day a matter of serious doubt which will admit of very plausible arguments in favor of at least two opposite candidates for that high honor. For a long time Malcom Worley stood without a rival, but on more mature consideration (as in the case of Ephraim & manasse) the hands have been changed, by very high, if not the highest authority. There are many written documents and vouchers to substantiate the claim of Br. Malcom to the birthright, but nothing so decisive as a vote in the Kentucky Revival and a paragraph in the Millennial Church page 71. But

Some very important errors have been discovered in these publick and permanent statements by very high authority and which is made my duty to present for consideration at this important crisis.

The narrative states that the missionaries were providentially led to the house of Malcham — (Nothing said of their previous reception and kind entertainment in the house of Matthew Houston and the instructions & directions which he gave them relative to their future course) But on the character of Br. Malcom our critic observes" Malcom was not a leading character in the Revival" Near the close of the Revival, the leading characters (the schismatic preachers, after their separation from the old Kirk licensed

Malcom to improve his calling. See. Ki. R. p. 4. 1. 1st Ed.
"Handsome fortune may perhaps pass without scrutiny. He owned a quarter section of land (160 acres) from the improved part of which himself and family were comfortably sustained, some corn and meat to spare to the needy; owed aught to no man." So far E. B. to which I would add. That "liberal education" would not pass among the learned. In some of those qualifications Matthew Houston is named as a more plausible candidate for priority not only from his kind reception & hospitable treatment of the spies and directing them where to find the leading gift in the work, but his possessing a more handsome fortune a more liberal Education & his being in fact a leading character in the revival, tho not attached to the separate party.
But what a task it must be to set all those matters in a true light giving to each his proper due, so that our survivors & successors may have an indisputed understanding of facts, and our departed spirits quietly rest in their several lots without any animosity or feeling of rivalship or conviction of arrogating to self what was due to another.
But passing over these buds and blossoms of the new dispensation, how are we to settle and adjust the clashing claims among the several gifts from the Mother church, particularly between David Darrow & Israel as B. the one honored & respected under the title of Father, the other having obtained from his people the superior title of patriarch a title next to that of Emperor. We have records to show who gave the title of father & Mother to David & Ruth. which might forcibly imply that the individual was first born of many brethren, but at the least hint of such a thing so many adverse claims are waked up, that we are admonished to silence lest the house get more dangerously divided against itself. But some how or other, if possible we must fulfil the requirement of the eastern example and get a first some body for minister Elder Trustee &c. prior to the advent of the present incumbents. & if we cannot agree among ourselves as to matters of fact let us petition the primary authorities in the east to make the nomination at this late period, to which for one I will be obligated myself to agree, provided it be not an officious and palpable falsity. in the estimation of the discerning public.

Lucy Faith's Letter Sab. Nov 11,
Elder David's Letter 18 57 Pac.
Evening meeting Vinneys gift 1st 21, 22, 24
Sabbath 25 young Believers. Mon Eliz shower
Wednesday 28. Meeting at the meeting house

Joshua Holley

Illinois
~~Hillsboro~~ village. Oct 28th 1837.

Much Esteemed Br Rufus— Some time last spring I mentioned to Elder Travis, that I was in debt to you and Br Seth, as and I had not answered your last letter, and he expressed a willingness that I should continue the correspondence, accordingly on the 18th of May and upon a renewed request from Br Seth. I wrote as I did, and if I trespassed, on the score of unrestricted freedom, it was upon the strength of his special grant in his letter of April 17th 1834.— Since that period I have indulged the pleasing hope that our long and liberal correspondence would close without offence on either side. It now remains that I say something to my trusty & confidential friend Br Rufus: at least what might reasonably serve as an answer to your last.

It is now several months since I received your last letter, & whether I have answered it or any part of it my recolation does not serve me, but provided I have according to the old saying "a good story is none the worse for being twice told" In the first place you mention my letter to you of october 19th— and an extract from ancient history, which you highly esteemed. What that extract was I have entirely forgotten. and would ~~(strange to say)~~ be glad to have. I faintly remember my notices to Uncle Isaac &c, particularly Elis vision and my dream &c. and am peculiarly thankful that those things were so acceptable and had so good an effect.

In the next place your special messages of love & thanks to individuals and to Bro & sisters generally were faithfully delivered & thankfully rec, and your attorney or agent (as you call him) according to your liberal grant stood up as much of your love & blessing as his soul can contain together with that of your whole order, which like the beaten oil on the tabernacle has stood all weathers, to the present date. so much by way of answer to your and what remains I must give you in scattering, but at least as systematically as to give you some information of what I am about— and of such other matters and things as would be acceptable to the ~~all~~ liberal department

You have learned from my last letter to Br Seth that I had cordially resigned & resigned my official concerns with law business and deacon ~~ship~~ ~~&~~ ~~&~~ ~~&

good counsel I have rec. on that subject. yet such is the well known vanity of human nature in loving a degree of preeminence & such repeated exhibitions of that unreconciled spirit in many of our patriarchs. that I suppose it is not easy for our folks (especially strangers) to believe that I am as well united with my condition in this respect as I then & be. but as one did said = It is a light matter for me to be judged of man's judgement. The greatest difficulty I find is, among so many teachers and counsellors past and present, to render to each their due & acquit myself in a full discharge of duty to all in the distribution of those official & confidential matters in which the several societies claim an interest. Hence I have not so unreservedly devoted my time to the loom & turning lathe as to spend no part in the museum or book department. your instructions on that subject have not been neglected as relates to keeping correct records. but the most I have had to do has been to review and transcribe in order the several journals I have kept from time to time in the several societies & in the course of my labors in each & to abridge correct & purge out those naughty things of which you speak, that those historical or doctrinal matters may be edifying & profitable hereafter. ---- But this reservation & this prevail labor is necessarily under some degree of embarrassment, seeing as you will know that of such a thing as this - there is but little apprehension that such things will ever be profitable & indeed I have my own doubts on the subject & in the review of those matters there is something so disgusting that I often think of the Jews in their building up & garnishing the sepulchres using them paddles to cover what came from them, & would most surely follow the example had I not from time to time been held under obligation by the leading authorities to improve my talents in that way.

As relates to the printing apparatus and its appurtenances. I have strictly complied with your counsel on that subject, & mean that property remains in statu quo. and I take on as little concern about it as possible.

The weightiest matter with me at present is to apologize for the freedom I used in my letter to brother Seth. which I perceive has brought some burden on our ministry. They very justly reason that, having sent an agent in

whom you placed unbounded confidence & at the same time appointed a committee here to observe how matters are going on would seem very inconsistent however I was not at all apprised that it would be so construed until I had seen the proof. & now I hardly know what to say, to confess any evil design I cannot, or that I took such liberty from any mistrust in the gifts you sent us: I certainly construed your instructions to me as having an immediate allusion to those matters in which I was & had long been particularly engaged & which did not immediately call the attention of our first Elders any thing that I misrepresented, I would gladly rectify & humble myself in any degree that would give satisfaction, & as fast as possible back out & travel out of the whole concern. But dear Br. I beg your pardon when I confess that there are yet important matters couched in the several letters & other documents remaining in my possession that I cannot immediately dispose of. At the departure of Elder Benjamin on the occasion of his taking his farewell it was proposed that as he was the last of the three first witnesses that came with a letter of recommendation from the church that a letter should be written now in the end of the days in answer to said letter and it was put upon me to make it, what thing I have never done & upon the consideration I consider the time not yet come to search the business in that way. Elder Stark is yet here & stands on our journals in a relation that most peremptorily forbids his speedy dismission. Br Seth's long letter concerning the heirs of David Meacham has not been answered, and it might be thought arrogance or presumption for me to answer it according to my faith & feelings at present I can only give you a very brief hint of what I should say was I called upon to speak my mind. I would say without hesitation. That we have been taught by the highest authority that the natural heir, if obedient & faithful to keep the gospel hold the first claim to the inheritance. This was the doctrine expressly held forth in the covenants of the patriarchs respecting their immediate children, executed under the teaching of the ministry of Elders ~~Elsa~~ Elsa ~~Elsa~~ Elsa Rachel (now Rachel Jackson) upon what principle we were instructed to nominate the individuals proper to take into the priesthood I do not know. Br Seth. Why in his letter of 1831. He nominated Archibald Meacham as a proper person to receive

from Nathan Sharp a transfer of all the real estate of the dec
at Union Village & Ask Elder Solomon why that busines
was not then executed thus & so for the releasement of a
man in whom the confidence of the church was daily on
the decline. now I permitted to speak my mind freely
I would say that at the dissolution of West Union through
Jul heir of D. M. both Natural & Spiritual was providentially
ally offered to the center of union in the West as the
best qualified of any in the western country to manage
age & protect the interest & to train our junior candi
dates for filling that office with fidelity & honesty
(but I would not think it strange if after all the
modesty expressed in the letter last below as relates
to Elder Ira Daniels feelings if the said Elder should
should again be offered to fill the said lot. but
begging your charity for my freedom & presumption
ing that you will not construe any of my humble
explain statements as laying out an object
ing matters to suit a self important sense I shall
close with rather an unusual expression of my
thanks for all your past favors & my best love
to yourself & the rest of your lot & to Elder Na
thaniel. Brother Solomon. Benjamin & any
other brother or sister to whom you may think
prudent & proper to give the same yours
most respectfully, Eleazar
Sen.

March 2nd 1839

Urbana, Ohio –

Father –

Since our last fall correspondence was brought to a close I have rec'd three letters from Milton A. McNemar of Tennessee. The first one I answered. The second letter seeks to know whether he can recover the 100$ about which he quarrelled with deacon Daniel. I wish to ascertain something about the matter from you, so that I can form an opinion & write him that his mind may be quieted. The object of these lines, then, is principally to ascertain the true circumstances of the case; whether Milton is justly entitled to the money mentioned. Believing that you will give me a correct narrative of the matter induces me at this time to trouble you. I ask it with all due respect, & hope your feelings may not be averse to a compliance with the request.

I feel no interest in the matter further that Kinard always, and that preponderates left in his favor than yours. There is a very bitter feeling aroused between Milton and your people, and it is right that this should be allayed. Let the scale of Justice determine the issue. Do unto others as you would that they should do unto you. This is the substance of that "Golden rule" which ought to govern all our actions and intercourse with eachother. In this wicked world this will not always conciliate, as the grasping appetites of men after the gains of life, will not in all cases submit to, and be satisfied with, strict Justice. The rule, however, ought never to be lost sight of: and applying it strictly in this instance, with the rules of law & conscience, I hope will prove satisfactory to both parties; which is all I desire.

In my letter to Milton I mentioned that Uncle Garner had departed this life. This I learned from Mr. Fitch, Engineer, when I was at Lebanon on last Christmas. In Milton's second answer to my letter he states that he has been informed that Garner is still living. That he is living with a man of the world in the neighborhood of your Village in a feeble, sickly, and palsied state, having been driven from amongst you through the influence of one James Smith, who, Milton says, entertains an inveterate & deadly hatred towards the aged and infirm man. This information, Milton says, he has rec'd from a quarter which he places full reliance on, and, if not denied or explained away, by you, must stand as correct. I hope it is not true. For the honor of those sacred ties which bind the heart to good actions - for the honor and sanctity of kindred blood - for the honor of that faith which you esteem superior to all else beneath the sun - for the honor of that fair name, which you, as a people, have justly earned by acts of charity and benevolence - and in Justice to that innocent man, now aged and infirm, who was induced to cast in his mite - his all - to the support & promotion of that cause in which you, also, embarked, and so zealously advocate, and who has been, for thirty years, found treading in the same pathway with you, I hope, yea, I trust he has not been thrown out upon this cold world to linger out the remainder of his days in pain, anguish, & sorrow, bereft of his earthly pittance, and abandoned by those in whom he reposed confidence and who were the objects of his bounty. I hope these things are not true; and on you, alone, I rely for a statement that will throw some more favorable light upon the subject. This I most respectfully solicit, and in the mean time I will remain undis-

turbed in feeling upon the matter. - My friend, I write these lines with calmness and consideration - as a friend who wishes you the best of all that is allotted to man on earth; and of those treasures laid up for the righteous in heaven. I would do nothing that might have a tendency to harm you in any way; My friendship for you is faithful; and my present object is to thwart those hurtful reports the direct tendency of which is to inflict disgrace upon your good name & reputation. Garner has written a narrative of his life, which Mellon has. In this, Smith is mentioned in a manner quite dishonorable to his (Smith's) character for charity and christian conduct; such indeed as would entitle him to the scorn and contempt of a christian community were he "out in the world" and would act in the manner there imputed to him. But I have said enough on this unpleasant subject. I await your reply. - I have tolerably good health at present & am doing well. My practice is worth (say) 800$ this year with a fair prospect of an increase in future. I am at fault in my public speaking. I would that I had the powers of eloquence & command of language which Father has, then I would be more in conflicts at the Bar. My experience in this behalf has been quite limited; but I find that embarrassment which young speakers always labor under, gradually wearing away. I trust I may yet succeed - On yesterday I rec'd a letter from Dr. H. Dunlavy who practices medicine at Bartlett Bluffs Mi. He enquired after you and the rest with a favor worthy of the name he bears. I love James & hope he may do well. He is well and has a good practice.

I would be glad to see you and Mother and others of my kinsmen; I would not deprive myself the gratification, were it not that your strange unnatural forms and feelings forbid it. The affections of my heart I have not yet crucified - Respectfully adieu - R. K. Ellis Newman

PAID 10

URBANA
MAR
5
O.

Eleazar Wright
(Care of D. Boyce)
Lebanon
Ohio

1938
1770
64

March 14th, 1842.

To the Freemen of the Town of Enfield in Town meeting assembled; Greeting

Whereas the undersigned regular members of the Society called Shakers in said Enfield, have of late, within the short space of two weeks, twice been called before a court of justice for an alledged assault upon the body of a female. And have in view of the court been pronounced guilty, claim the right to be heard in town meeting ourselves, or by our substitute. Seeing it was recently agreed that one in a similar predicament should be heard, and his request granted by a vote of the town.

Your memorialists would observe that they never before were accused of a breach of the Laws. Therefore they beseach you to hear them patiently. As the one that was heard mentioned above they verily believe was the prime mover, and one of the principal instigators of their being called the second time, before a magistrate for the same alledged offence. And after the complainer had been settled with, to her full satisfaction; and the grand juror in behalf of the State and all concerned, had thought proper to withdraw said suit. Perhaps this last grand juror, may have been told that if he let those intruders go, he was not a friend to the State &c. Otherwise it must be a strange mysterious affair. At this trial on examination of all the witnesses, with the complainer under oath all served to negative there being any kind of abuse whatever.

They would further observe that as it was the first time that either of them was ever brought before the civil authority to have sentence pronounced upon them. they took some notice of the charge of council to

the jury. viz. Put on a fine to the extent of the Law. and let them know that they must not drive their members off to fill your poor houses &c. Now candor, let all consider a moment this wonderfull charge. As two of your memorialests have lived in the family where they now reside, about 21 years. the other one 23 years. and claiming to be composmentis ought to know something. and if they were to judge of the future by what is past, their need not be any forebodings about the Shakers filling your poor houses!

Your memorialests wish that search may be made in the records of the town, and see if it can be found that an individual that ever lived in this family, has ever been a tenant of the poor house even to a child, as many have been taken into the family and afterwards went away. Let the search be made and see if it can be found that these Shakers have ever drawn one dollar from the treasury of the town, for the benefit of those who remain with them. And if it cannot be found, let the search be continued and see if these Shakers have ever cast in any thing for the supply of the treasury, and help of the poor.

Your memorialests, would observe, that as they were on the way to the court mentioned above, they passed the house where the poor are kept. And beheld a female at the door, that did not in their estimation appear to be clad hardly decent. And one of your memorialests has several times visited those who are maintained by the town, and verily believes their has been a lack of making them as comfortable as such unfortunate beings ought to be. Therefore they do heartily request, that the fine of $7 which has of late been unjustly imposed upon them, should be used for the help of the poor. And they would much rather

that the whole amount of time and expense which has been abstracted from the consecrated interest of the society, which sum as on record amounts to $95—63, had been used to make those unfortunate beings comfortable. But as they were compelled to make such use of it, they feel clear of the charge of robbing the poor. It may be remembred that after the individual refered to above, was fined, for an assault on the body of the first Elder, and the trustee of this society; the town voted that it be refunded to him out of the Town treasury. Your memorialists think this was a bad precedent, that the poor should be robbed of the amount of these two fines viz $14, after it was paid into the treasury. They do not say you can devise any means to recover back that sum; but if it had been withheld in its proper place it would have prevented it from being made a bad use of. As it is well known that certain disaffected persons, who wish not well to this society, are a seeking their hurt; and are imploring the public to enlist in some plan that may break up the society.

Your memorialists make this appeal to all those in authority, and all candid people; to take these things into serious consideration and judge ye between us and our adversaries. As ye are not called to bear the sword in vain; but are set as a terror to evil doers, and for the praise of them that do well. And your memorialists further testify that if you do do these things, you shall have their respect and best wishes, and they, as in duty bound will ever pray.

Mitta Munsell.
Elizabeth Farrington.
Anna Granger.

A Memorial to the

Town.

Harvard August 24th 1843

Dear Sister Milly,

We received yours of the 11th & took it from the post Office while on our way to West Bolston to visit a young Believer who has not as yet had the privilege of being gathered to the fold of Christ.

We were glad to get the information respecting the said girl in due season, for we were quite suspicious that she was not an honest girl.

She informed us that she put up at the City Hotel, and we sent our brethren there twice to enquire, so that there should not be any mistake on our part and they were informed that there had not any such girl put up there; therefore we were very well persuaded that, that part of her history concerning herself was untrue, but concluded that the most part of the history respecting her being among Believers must be true, or she would not wished to have it known that she was among the Believers at Harvard.

We returned in evening and the next morning we called her and spoke to her about some falsehoods that she had told in the family, and then read her the information which your letter contained respecting her, which she promptly denied. We tried to get her to own that some of her history was false, but all to no purpose, for she seemed resolved to defend her falsehoods and do her uttermost to make us believe they were the truth.

We told her plainly, that the information we had received from you we believed, to be the truth, and we should rely thereon. She replied that she wished that she could see the people at Enfield face to face for she had represented things as they were, and should like to meet them, and thought she should go there, we told her we had no objections on our part, but thought it rather doubtful whether you would receive her again in your family.

We give her to understand that her home was not among us and she seemed to realize it. For about 12 O'clock she walked not appearing to known where she was going. She proceeded about a mile and then called to one of our neighbors and told them some of her marvelous stories said she had been among Believers 9 years said the Shakers ... shut her up in the dining room twice because she was discontented and the last time she jumped out of the window and run away so she had bought her freedom at a very great price and meant to enjoy and keep it. Yesterday I understood that she had gone to Worcester, the above is all the information we have received about her since she left.

We have not any thing very new or interesting to write you. We would say that we always find plenty enough to do, we have not any time to spend in idling. It is a season of the year that many may have call to visit us. Last sabbath we had a company from Canterbury young Believers family, also the editor of the Portland Pleasure Boat and wife, (Jeremiah Hacker) He is a man that seems to have some true light and understanding, and is not afraid to declare what he believes to be the truth, let the consequences be what they may. He has met with great opposition, and some persecution, but does not seem to regard it so long as he feels that he is doing good. We think that his paper has done much good, and we hope that it may still continue to do good. Christ said "he that is not against us is for us". He appears to be quite in favor of Believers also his wife, they both were quite affected and wept after hearing some of our sacred songs.

He delivered quite a lecture to the young people concerning the vanities of this world and the impossibility of obtaining happiness while in the pursuit of worldly pleasures. Said he had sought it, and had the means of enjoying it, but for every drop of happiness or comfort he had gallons of sorrow to drink.

You may conceive when you see gentlemen and ladies riding about in their

silks and satins that they are happy and envy them their situation; but alas if you could only have the veil lifted that covers their hearts, how many disappointments what regret and deep sorrow would appear. No true peace of mind could we trace and we should be ready to exclaim with the preacher "All is vanity" etc. What he said was very much to the point, and well calculated to make a good impression on the minds of the young.

His paper is taken by many different societies of Believers, and he has received donations from them to give to the poor, suffering, and needy. I presume you have heard of him, as I think that his paper is taken at Hancock

I shall close by tendering to you our thanks for the information and your kind affectionate love, which was gladly received, and in return will again send ours in a very large ball.

So do receive this precious ball, Accept it now from one and all;
We send it to the pure and chaste Because we think it will suite their taste.

From the Elder Sisters in the gathering family
Eldress Nancy Ormsent and Elder F. Chandler.

5

Miss Mary Mansel

Thompsonville

Conn.

Care of Jefferson C. White

City of Peace March 19th 1846.

Beloved Elders, brethren and sisters all.

We feel that we cannot pass this opportunity without saying a few words to you. Doubtless you have heard that our dear Mother Eldress Anna was taken sick with a fever last week on Thursday, and we have now to say that we do not know as she is any better, altho we have managed to get the upper hand of the chills so as to lighten the severe pain and distress she suffered while they continued. Yet her fever is high, and her strength fails. She has felt that this may be her last sickness, and feels fully reconciled to the will of God.

But we all hope she may be spared yet a little longer with us in the body, for we cannot think of parting with her yet.

Do remember us in your prayers, for we feel as much as we feel able to bear.

But in all our tribulation, we do not forget to pray that blessing and protection, strength and comfort may rest upon you all. And at this time we send our sweetest and best love to every one that is striving to keep the way of God.

In behalf of our little company.

Cassandana.

P. S. Eldress Dana rested better last night, than she has done since she was taken sick.

We hope the worst of it is over for this time.

C. F.

To the Elders
at the North
Family.

City of Peace Dec, 13th 1846.

Dear friends,

We think you will like to hear how we got here and how we found Mother, with all the brethren and Sisters. Brother Joseph knows we had rather a tedious time to Springfield, of which he had the greatest share, (We regreted not takeing the blanket Br. Nathan so kindly offered us) From Springfield to our Depot comfortable, except unnecessary fears to some; perhaps I bore the most of this burden.

When we arive at our Depot, we found no one to take us home. This was owing to ~~their~~ not receiveing our last letters. Here we waited till Br. Thomas went home and got one of the brethren to come after us. We all arived in safety between 12 and 1 oclock P. M. Mother was very glad to see us, and so was the Elders, brethren and Sisters.

We found our good Mother about as we left her. It is a common time of health in the Society, and we understand it is so at Holy Mount.

Mother sends her love and thanks for the great store of love, and presents she received by us.

We all unite with her in sending our best love to our dear gospel friends at the City of Union.

And to our good brother Joseph, a full portion. We hope he did not get sick.

In union Cafsandana.

From Sister Dana Dunster
1846.

To the Elders at the
North Family.
City of Unions.

City of Peace April 9th 1854

Beloved Elders, At the North and South Families. With all our dear Brethren and Sisters in your respective Orders.

We feel much concern and tribulation, fearing all will not become full partakers in the present gift, which causes us to write at this time.

We received a communication, written by Elder Brother Amazinh on the 6th inst. Was thankful to hear there was a gift of freedom and life gained among the brethren and Sisters in that Order, hope it will increase. For without the resurrection power of life, we shall become dead and formal as the old antichristians, and shall be in eminent danger of falling back into sin.

We earnestly pray that the resurrection power of truth may have its perfect work with every one, may the candle of the Lord be lit, and the very inmost recesses of the heart be searched, and every evil purged out. Then and not till then, will there be room for the pure gifts of God to flow into the Soul.

When this work is faithfully accomplished the fruit will surely appear. Humility and Godly Sorrow will be our meet and drink, and a forgiving Spirit with a thankful heart, glowing with love, peace and union will be our daily companions. There will be

no complaining of crosses, privations and the hardness of the way. But all will be thankful for the Elders of God that are in mercy placed for our protection, and will willingly keep them to the letter of the word.

Think often of the sufferings, persecutions and privations that our ever blessed Mother and the Elders with her endured for our sakes. And now shall we be found complaining of the hardness of the way, when it has ~~[illegible]~~ been trodden by faithful souls before us — and made comparatively smooth and easy for us.

Let us look at those faithful ones, who are permitted to remain yet a little longer with us, to help ~~[illegible]~~ to strengthen and encourage us by their faithful labours. How great is their love, how tender their feelings in the things of God, and how fervant their prayers for the increase of Zion. And their blessing how precious it is. I can say in truth I would rather go with but one meal in a day, than to loose their love and blessing.

Dear brethren and Sisters, dont let our minds be taken up to much about what we eat, and what we wear. But let it be our daily labour to know that we are owned of God and his people.

Last Sabbath morning we assembled with the Church, had a most refreshing time of more than two hours. After singing and some speaking, we commenced our exercise, and such a flow of the

Spirit of freedom in the gifts of God we scarse ever witnessed, attended with powerful testimonies against all evil. The Spirit of freedom was universal, Every one with the exception of those in the Children's Order, spoke something ~~something~~ to help in the good work. A number of the young sisters came down upon their knees, and weeping aloud entreated all to pray for them, that they might be protected, and be able to keep the way of God to the end of their dayes, At the same time some were weeping because they felt they had not been so faithful as they ought to have been, and promising to be more faithful in the future. One of the midle aged Sisters had a gift to pray vocally in a most powerful and affecting manner, when we rose from our knees the floor was wet in many place with tears.

In the time of our meeting, it was spoken that we should soon write to the City of Union. The Brethren and Sisters desired to dance a Song for you, all united and you may be sure it was danced with life and power. At the close all united in sending their warmest love to you.

And I now, dear Elders, brethren and Sisters all do accept our prayerful affectionate gospel love.

Ministry

We hope to be with you by the 6th or 7th of May.

Excuse all blunders, for I have not time to copy.

Hancock Apr. 1st 1863

Beloved Elder;

Yours of the 29th Ult. inclosing an additional appeal of the "Importunate widow", was received the next day.— And, let us ask, Why should not the promise of Christ be verified to her, on the principle involved in those special illustrations of the Savior, inculcating importunity in prayer? see Luke XI. & XVIII. Especially, since her importunity is but the outgushings of honest and sincere desires; her faith, according to the measure of her understanding appears unshaken, and she has never to our knowledge, exhibited the characteristics of apostasy. She has, to speak charitably,— (and charity is counted a great gift) simply wandered away, and peculiar circumstances

which go far to mitigate the act and render her an object of sympathy & regard.

Jesus says, referring to the lost sheep, when found - "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." And if he who gives but a cup of cold water to one ready to perish, is worthy of notice, shall not the [redacted] plucking of a brand from the burning, be more worthy

As to anticipated "burdens" which members may be "cautious" to avoid, in matters of this kind, we are counseled, "not to let our left hand know what our right hand doeth." Souls are not born into the new and living way without travail & labor - nor are they carried thro', and perfected in righteousness only thro' toil and sufferings - But it is a labor peculiarly appropriate to our calling, and

one which lays up treasure in heaven; and souls who shine as the stars in the firmament will cause earthly gold & treasure to appear dim, and worthless as dross.

The above would seem to be the Christian side of the case. Catharine appears to be honestly and persistently "preparing for the kingdom," and will, in all probability, take it by force, unless there is a surrender at discretion—

As the matter needs deciding, we should not hesitate to give her suitable encouragement of another opportunity—and should she improve it—which is hardly probable—your good intentions will be sufficient justification for the course pursued. There is very little trouble to be apprehended from Dan, should any arise, it can be attended to when present. Whatever course

you may think most
judicious for the present,
regarding Catharine, you may feel
that you enjoy our union and
confidence; and should any
thing new arise, you can write, or
it will not be long before we meet
you again at Enfield – about May 1st

We hope Lucy may improve soon
and Hannah & John & Eldredge and
all the afflicted. We learn with
sorrow that Mary Wright is consid-
ered dangerous – Here, Olive
Cole is quite low with consumption
Ann Van Valen but little better –
with aged & feeble a numerous train
At Tyringham, Sister Wealthy is
feeble with fears of her going into
a decline – Sister Eliza C. is also
laid up – and such is the scene –
We go to Tyringham to day to be
gone about ten days – Sister Sarah
keeps along with us yet, but breathes
out threatnings; as we are not of the timid
order we have hope. Accept abundance
of Love, and believe us as ever your friends
the Ministry

Hancock Apr. 16th 63

Beloved Elders,

Yesterday was the first opportunity I have had to make any inquiry respecting little boys' clothing—

The Ministry think that skirted garments are not the most suitable for small boys, and have concluded that boys under 12 may be dressed in roundabout jacket & trousers both for every day & Sabbath— the Sabbath dress to approach somewhat near in color to the general uniform, say a mixed drab— For summer I should think that some kind of cotton & wool would be suitable & pretty—

For boys over 12 the late style of frock coat is recommended for Sabbath and any allowable

style of frock for weekdays—

For quite small boys it is perhaps the best for the pants to button on to the jacket and let one jacket suffice—but larger boys may need two. Of course no skirted jackets will be worn with this rig—

You will endeavor to exercise a wise discretion in the matter as we cannot decide with exactness what will appear the most proper—It may be necessary to make some amendments from the first essay as experience may suggest.

Olive Cole is very low, may drop away any time—otherwise there is nothing particularly worthy of note as regards health—

It is our purpose to go to Enfield the first week in May which is near at hand. Spring

is very backward- patches of snow are thick all around us and the roads bad enough-

With much Love, as ever

Thomas-

Daymond, Minn.
Hancock

Should you desire more particular information on any point- write freely-

Elder Eleazar
W. G.
By Br Asbel

Union Village May 23.

Beloved E, Eleazar —

Having received your letter by the hands of Jones and was much satisfyed to find that you had disposed of James and the manner you did. And were also glad that A, had removed his deposite — and if well done it may be hoped that good fruit will result there from.

Anthonys name is found attached to the articles of acquittance, but not to the Covenant — And we hope he may be permitted to put his name to the articles of acquittance there as the others have done who went from here.

In relation to the execution of the Watervliet Covenant it has hitherto been our wish not to be in haste for its execution before it was believed that the people were in a proper state of preparation —

And other matters and things relating thereunto also in readyness, that when it was executed it might be done satisfactory to all concerned, but from the anxiety it was manifest to go in to a Covenant there seemed to be no longer a lack on the part of the people of going forward — and we could have no objection to your being favored with a copy of the Watenlits Covenant from the east for your satisfaction it was come at able, but it would seem like going quite beyound the rules of propriety to wate the arival of that — but the subject may at any rate rest as it is until Elder Benjamin arives & as pleasantly & longer, as if need may, Pleasant Hill May 9th /— B. Nathan Doubtless you may feel some anxiety to hear from our suit in the court of Appeals which is as follows — Frankfort May 6th I have great satisfaction in informing —

You & your society that the court of appeals has on this morning given an opinion in your favour in the case with Gaspé Banta. The opinion is at great length & very able - it imbraces all the questions that grew out of your covenant & that are vitally interesting to your society, and is decisive in your favor on all points - I sincerely congratulate you on the result - as soon as it can be obtained I shall send you a copy of the opinion of the Court Yours &c -

J. J. Crittenden -

It is a time of good health & common prosperity - Eunice Mc Cauen not long for this world. Receive with this hasty scribble my best love & distribute it as far as you please.

John. R. Bryant D. M.

It is a general time of health and comm. prosperity with us except the death & blast occationed by the frost accept with this our love

Solomon